

lem ; the second treats of "Kant on Evolution," which shows him to be a precursor of Von Baer, Lamarck, and Darwin; the third deals with Mr. "Spencer's Agnosticism;" while the remaining pages are taken up with Mr. Spencer's "Comments" on these articles and the author's "Reply."

Dr. Carus remarks, as to the general importance of the subject discussed and as to the position of Kant and Spencer in philosophy, as follows:

"I do not say that it is necessary to be a Kantist in any sense; but to be a leader of thought, a leader that leads onward and forward, it is indispensable to understand Kant. Mr. Spencer's attitude toward Kant has remained disdainful and even hostile. This is the more to be regretted as Mr. Spencer possesses many rare accomplishments that would naturally have fitted him to become an apostle of progress. He is regarded so by many of his adherents and enemies, but only by those who are superficially acquainted with philosophical problems. I do not hesitate to say that Mr. Spencer is a reactionary spirit. He seems progressive because he objects to the religious dogmas that have been established by tradition, but he is reactionary because he boldly sets up nescience as a philosophical principle, and the time is near at hand when his very enemies will take refuge in his doctrines."

SHUTE'S FIRST BOOK IN ORGANIC EVOLUTION.

For the purpose for which it has been designed, Professor Shute's book is admirably adapted. It is intended to serve as an introduction only to the study of the Development Theory and has been equipped with all the preliminary knowledge necessary to the unprofessional reader and student for a comprehension of the main trend and significance of the doctrine of evolution in all its forms. One is not plunged at once and head-foremost into the technical intricacies of the subject, but is led up gradually to the difficulties by preparatory studies of classification, cellular physiology, zoology, botany, and geology, while there is an excellent glossary of all the scientific terms ready at hand for reference. A special and costly feature of the work is the nine beautiful colored illustrations of butterflies, caterpillars, flowers, etc., illustrating such a phenomena as protective mimicry and the fertilisation of plants. The illustrations are numerous and the material is well arranged and skilfully and clearly put. Chicago: The Open Court Publishing Company. London: Kegan Paul, Trench, Trübner & Co., Ltd. Pages, 285 Price, \$2.00 (7s. 6d. net.)

BOOK REVIEWS AND NOTES.

POMPEII: ITS LIFE AND ART. By *August Mau*, German Archaeological Institute in Rome. Translated into English by Francis W. Kelsey, University of Michigan. With numerous illustrations from original drawings and photographs. New York: The Macmillan Company. 1899. Pages, xxii, 509. Price, \$6.00.

Professor Mau has devoted a lifetime of study to the ruins of Pompeii, and he may be regarded as the best-informed authority on the subject. The present book translated from Mau's manuscript by Professor Kelsey of Ann Arbor contains extremely interesting material, and is in its way the most complete exposition of the history as well as topography of Pompeii, from the standpoint of an archæologist. We find here brought together all the knowledge obtainable of the origin of the city before the year of the catastrophe, 79, the record of the catas-

trophe, and the description of its discovery under the ground. We became familiar with the nature of the building materials, the construction of the houses, and the various periods of its architectural style. The book is divided into six parts, which discuss: (1) The public places and buildings, including the temples and theaters. (2) Private houses, special pains being taken with the specially well preserved, typical and conspicuous houses, the house near the porta Marina, the house of the Vettii, of a tragic poet, of a surgeon, of Egidius Rufus, etc. The household furniture also receives its share of attention. (3) The trades and occupations, the fullers and the tanners, and the inns and wineshops. (4) The tombs, especially the burial places near the Nola, Stabian, and Nocera Gates. (5) Art, architecture sculpture and paintings. (6) The inscriptions, public notices, the Graffiti, and business advertisements. In a concluding chapter, Professor Mau dwells on the significance of Pompeii and the representative character of its remains, which being a city of intermediate size give us perhaps a truer picture of the life of antiquity than a larger city might have offered us. The author concludes: "Pompeii, as no other source outside the pages of classical authors, helps us to understand the ancient man."

The population of Pompeii was mixed in its character. The old Oscan stock had not yet lost its identity; but there was in addition a strong foreign element, mainly Greek, with some Orientals. It seems not likely that Christianity had as yet taken a foothold there. Mau says:

"Thus far there has come to hand no trustworthy evidence for the presence of Christians at Pompeii; but traces of Jewish influence are not lacking. The words *Sodoma*, *Gomora*, are scratched in large letters on the wall of a house in Region IX (IX. i. 26). They must have been written by a Jew, or possibly a Christian; they seem like a prophecy of the fate of the city.

"Another interesting bit of evidence is a wall painting, which appears to have as its subject the Judgment of Solomon. On a tribunal at the right sits the king with two advisers; the pavilion is well guarded with soldiers. In front of the tribunal a soldier is about to cut a child in two with a cleaver. Two women are represented, one of whom stands at the block and is already taking hold of the half of the child assigned to her, while the other casts herself on her knees as a suppliant before the judges. It is not certain that the reference here is to Solomon; such tales pass from one country to another, and a somewhat similar story is told of the Egyptian king Bocchoris. The balance of probability is in favor of the view that we have here the Jewish version of the story, because this is consistent with other facts that point to the existence of a Jewish colony at Pompeii.

"The names Maria and Martha appear in wall inscriptions. The assertion that Maria here is not the Hebrew name, but the feminine form of the Roman name Marius, is far astray. It appears in a list of female slaves who were working in a weaver's establishment, Vitalis, Florentina, Amaryllis, Januaria, Heracla, Maria, Lalage, Damalis, Doris. The Marian family was represented at Pompeii, but the Roman name Maria could not have been given to a slave. That we have here a Jewish name seems certain since the discovery of the name Martha.

"In inscriptions upon wine jars we find mention of a certain M. Valerius Abinnerichus, a name which is certainly Jewish or Syrian; but whether Abinnerich was a dealer, or the owner of the estate on which the wine was produced, cannot be determined. In this connexion it is worth while to note that vessels have been found with the inscribed labels, *garum castum* (for *castimoniale*?), *muria casta*. These fish sauces, prepared for fast days, were used especially by the Jews.

"Some have thought that the word *Christianos* can be read in an inscription written with charcoal, and have fancied that they found a reference to the persecution of the Christians under Nero. But charcoal inscriptions, which will last for centuries when covered with earth, soon become illegible if exposed to the air; such an inscription, traced on a wall at the time of the persecutions under Nero, must have disappeared long before the destruction of the city. The inscription in question was indistinct when discovered, and has since entirely faded; the reading is quite uncertain. If it were proved that the word "Christians" appeared in it, we should be warranted only in the inference that Christians were known at Pompeii, not that they lived and worshipped there. According to Tertullian (Apol. 40) there were no Christians in Campania before 79."

A HISTORY OF THE WORLD. Earliest Peoples. By Zenaïde A. Ragozin. New York: William Beverley Harrison. 1899.

The result of the latest researches in anthropology as well as Assyriology are here condensed in a popular form and related in an unpretentious manner so as to be excellently adapted to the child's mind. The illustrations are well selected and as numerous as they ought to be in a book of this kind.¹

The adapting of the elementary facts of natural science to the comprehension of young children is by no means an easy task, and must to a large extent be left to the skill and momentary insight of the individual instructor. One of the best known systematic attempts in this direction is Murché's *Science Readers*, which have recently been revised by Mrs. L. L. W. Wilson, of Philadelphia. (New York: The Macmillan Co. Books I, II, and III, 60 cents, 75 cents, and 90 cents respectively.) These three books are adapted to secondary grades comprising pupils who are in their third and fourth years of school-work. The lessons are progressive and treat of the properties of bodies, of the common types of plants and animals, the commoner metals and minerals and of their uses in the arts, of manufactures, of meteorology, etc. Formal lessons and sometimes observations and experiments are intended to precede the readings, which are very simple and are accompanied by conventional illustrations.

Voices of Hope, and Other Messages From the Hills, is the title of a sincere and thoughtful volume "on the problem of life, optimism, and the Christ," by Horatio W. Dresser. "Without assuming to know life's secret," the author says, "I shall address myself to the sceptic, the lonely soul, and the troubled heart, and try, as an observer of our human world and a lover of Nature, to share some of the facts and beauties gathered along the way as I have watched the glorious "awakening of the mountain summits of life." To us, there is a tinge of mysticism in many of the utterances of Mr. Dresser; but this mysticism is rather one of form than content. "Progress," he claims, "is the message proclaimed by the "strongest voice of hope. . . . The clear, cool wind of science is blowing from the "westward. We are destined to view the splendors of Alpine distinctness of "thought; and woe be to him who in that day shall try to take refuge in the vales "of conservatism, dogma, and despair!" (Boston: Geo. H. Ellis. Pages, 213. Price, \$1.50.)

¹ We do not intend to find fault with an author who has accomplished his task well. But we would call her attention to the proposition on p. 72, that "from the true science of astronomy the false science of astrology took its rise." This is an idea which inverts history and is as untenable as would be the assumption that alchemy sprang from chemistry.

The latest basis of philosophy is breathing, which has been developed by Mr. Emil Sutro in a book called the *Duality of Voice, An Outline of Original Research*. There was never a "fabric of vision" so baseless that it could not stand the strain of some colossal superstructure of thought, and it will be a profound consolation to Mr. Sutro to know that his is not the first system of philosophy to be built on wind. Mr. Sutro is the discoverer of "the voice of the œsophagus," from the depths of which well the thought-fraught and heart-laden moans and aspirations of the æons. *Im Anfang war die Luft!* The chapters of Mr. Sutro contain many excellent remarks on voice-culture and on the teaching of the correct pronunciation of foreign languages. It will find many readers. (G. P. Putnam's Sons: New York and London. 1899.)

The success of Ralph Waldo Trine's books, *In Tune With the Infinite*, *What All the World's A-Seeking*, and *The Greatest Thing Ever Known*, is undoubtedly due to the ideality of aim they pursue and to the sentimental fervor with which their author enforces his principles of right character-building. Their titles are against the books, and a grave objection to them, in our mind, is that they appeal to the weak sides of human character to establish and support the strong. Mr. Trine has recently written an attractively-bound pamphlet of the same character, entitled *Every Living Creature, or Heart-Training Through the Animal World*. It is sound in its basal pedagogic principles, that "the training of the intellect is alone not sufficient," and that "we are all, including our dumb fellow-creatures, "parts of the one great whole." Also, it is thoroughly Buddhistic in its doctrines, deprecating hunting, vivisection, the slaughter of birds for their plumage, "flesh-eating," and the docking of horses' tails. Mr. Trine has also just added a few words to his *What All the World's A-Seeking* in the shape of a thirty-page pamphlet on *Character-Building Thought-Power*. (New York: Thomas T. Crowell & Co.)

The key-note of Mr. J. Howard Moore's *Better-World Philosophy, or A Sociological Synthesis*, is to be found in the defiant and militant deliverance of his prefatory words: "This book does not claim to be infallible,—simply serious. No being knows. He thinks he knows. A few grams strategically shifted here and there in his organism, and he knows, or thinks he knows, something altogether otherwise. All is attitude and relativity." Mr. Moore sees the problem of sociology very clearly,—it is the conflict of brute natural egoism with the altruism demanded by social ideals,—and he has attacked it boldly, with some originality of expression, though we cannot say with great originality of thought. The best chapter is that on "Individual Culture." (Chicago: The Ward Waugh Co. Pp., 275 Price, \$1.00.)

Miss Mary Morgan (Gowan Lea) has published a dainty little pamphlet of poetry under the name of *Träumereien*.

The latest editions of the Bibelot Series are: *Adonais, An Elegy on the Death of John Keats*, by Percy Bysshe Shelley; *The "Orfeo" of Poliziano*, translated by John Addington Symonds; and *Leonardo da Vinci*, by Walter Pater. (Thomas B. Mosher, Publisher, Portland, Me. Price, 5 cents each.)

The Funk & Wagnalls Company, of New York, have published in a very attractive form *The Collected Poems of Mr. Richard Realff, Poet, Soldier, and*

Workman. Mr. Richard J. Hinton has supplied a biography of Mr. Realf. There are several well-executed portraits in the book. (New York and London: Funk & Wagnalls Co. 1898. Pages, cxiii, 232.)

We have long omitted to mention the publication of a collection of exemplary liberal funeral sermons which were made some time ago for the *Freidenker*, of Milwaukee, by Dr. F. W. Dodel. The selections made are quite appropriate for the occasions for which they are intended, and together with the appendix of poems and quotations will doubtless be useful to German free-thinkers. (*Requiescat!* By F. W. Dodel, M. D. Milwaukee: Freidenker Pub. Co. Pages, 247.)

The Truth-Seeker Company, of New York, have issued a second edition of Matilda Joslyn Gage's *Woman, Church, and State, A Historical Account of the Status of Woman Through the Christian Ages: With Reminiscences of the Matriarchate*. Mrs. Gage is a sturdy and untiring champion of woman's rights, and her discussions of the problem set by her book will be found lacking neither in incisiveness nor in vigor. (Price, 75 cents.) The same company has just issued a *Collection of Forms and Ceremonies for the Use of Liberals* (25 cents).

A useful book for teachers is *The Physical Nature of the Child, and How to Study It*, by Dr. Stuart H. Rowe, now of the New Haven schools, and formerly of Mankato, Minnesota. The tests and experiments for determining the physical normality of school children are here made accessible to every one, and will justly claim the attention of parents as well as of educators. Such subjects as defects of the senses and the motor activities, enunciation, nervousness, fatigue, disease, posture, school technique, school sanitation, and home-hygiene, are very practically and sensibly treated. (New York: The Macmillan Co. Pp., 207. Price, \$1.00.)

Dr. Elisha Gray writes very entertainingly of Science in his little book, *Nature's Miracles*. The topics are fairly well connected as to matter, the general subjects of the present volume being Earth, Air, and Water. If one desires to know how coal, slate, salt, dew, clouds, winds, etc., are formed, he may learn it in a simple and brief form from this book. Dr. Gray is an inventor of note, and was organiser and president of the World's Fair Congress of Electricians in 1893. He has ventured some brief semi-theological speculations on cosmogony in his Introduction with which we cannot agree. We go beyond the statement that one cannot believe that "the Power that made nature's laws" "will ever see fit to change them," and should say that he could not change them even if he saw fit. Granting there were such a power, he would be what the lawyers call eternally "estopped" from altering his original legislation; the universe has its constitution, its Magna Charta, and will not suffer it to be trampled upon; and rather than sit lonely and neglected in the cold Olympian regions, eternally checkmated by his own creations, the most graceful act for "the Power" to do would be to abdicate, which in the more rigorous philosophical cosmogonies he has done. (New York: Fords, Howard & Hulbert. Pp., 243. Price, 60 cents. A second volume is to follow.)

Among the most delightful sketches we know of in recent literature are the *Little Journeys to the Homes of Eminent Painters* by Elbert Hubbard, published monthly by Putnam's Sons (New York and London. Price, 10 cents each). The series for 1899 includes Michael Angelo, Rembrandt, Rubens, Meissonier, Titian, Van Dyck, Fortuny, Scheffer, Millet, Reynolds, Landseer, and Doré. These

sketches offer just the amount of matter,—and it is a great deal in a brief compass,—that a busy man needs to obtain a vivid and enduring impression of the personality and achievements of the great painters. They portray precisely what is wanting in the formal memoirs,—the charm of the human element,—and they are all enlivened by a perennial humor and a rich, almost kaleidoscopic practical philosophy.

Francis Ellingwood Abbot makes a plea for Universal religion in contrast to sectarianism in a pamphlet entitled *World Unity in Religion and Religious Organisation*, published by the First Free Church of Tacoma, Wash., with whose ideals he is identified. He says:

"Our little church differs from all the other churches in acknowledging our ultimate human dependence upon nothing but the ideal whole of all churches, namely, the Universal Church of Mankind; and in refusing to acknowledge as our true whole the Unitarian church, or the Protestant church, or the Christian church, or any other mere Sect of Religion. This is our difference, and it is vital. But we resemble all other churches in striving to live the upward life towards the human-divine ideal; and this resemblance is just as vital as the difference."

A brief explanation and discussion of the new *Salta-game* which has recently sprung into great favor in Germany has been made by Dr. Hermann Schubert, of Hamburg. The game is played on a checker-board having ten squares on each side. The pieces bear symbols of the sun, moon, and stars. None of them are taken from the board during the play, and the object of the game is for each player to put the pieces in the same order of battle on his opponent's side as they were originally on his own. (Leipzig: G. J. Göschen. Pages, 39. Price, 60 pf.)

Prof. C. H. Toy, of Harvard University, discusses in the present number of Macmillan's new periodical, *The International Magazine*, the recent works in the science of religion, and in comment on Professor Tiele's work he says: "Religion proper, the sentiment of union with God, has no conceptions of its own, but draws its framework from science and ethics. The particular conception of God current in any community is a product of reflexion; the current morality springs from social custom and thought; the devotional usages are shaped by the manners and general social ideas of the people. It will greatly help our comprehension of religious history to note that all improvements in religious ideas are due to the general advance of civilisation; all civilised communities have reached about the same conceptions of God and of morality."

The Poems of Nature and Life by John Witt Randall originally appeared under the title of *Consolations of Solitude* in 1856 for private circulation only. They have now been carefully re-edited and gathered together in a sumptuous volume, with portraits, by Francis Ellingwood Abbott, who has written a long introduction on the Randall family. "The superlative value" of the poems of Mr. Randall, says Dr. Abbot, "lies in the man they reveal—in the self-reporting quality of his nature and his character." There is in them, he says in another place, "something of power, originality, beauty, wisdom, true inspiration, which must still charm those who can discern what is most precious in literature." (Boston: George H. Ellis. Pages, 566.)